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Śrīla Śrīdhara Mahārāja: ...impression, that connection with the Absolute. So, "For Itself, By Itself," "For Itself." "Die to Live." Application is not hyperbole, it's not exaggeration. For Himself. We're For Himself, for Him, and not for any partial representation of Him. All the forms must have connection with the main spirit, otherwise they're valueless. Anything may be adored if it is in His connection and conducting us towards Him.

*sarva-dharmān parityajya, mām ekaṁ śaraṇaṁ vraja
[ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

["Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair."] [*Bhagavad-gītā*, 18.66]

The justification of that grand advice, that should be the criterion of everything. All phases of duties you can leave it up, you reject it summarily, and only thing necessary, go towards centre. The search after Kṛṣṇa, reality the beautiful, it is put in that San Jose book. What is that? Dhīra Kṛṣṇa Mahārāja's publication, *The Search For Kṛṣṇa*. Who is Kṛṣṇa? Reality the beautiful. And what is necessary? Dedication, means die to live. Love, divine love. What is the nature of divine love? Die to live. What you are at present, you will have to die wholesale. And you will find that from within your real self come out with pristine glory. Die to live means such. Die to live, not only death, death is the external aspect; but to live a proper life, to have a proper life, real life, a golden life.

In this principle we are in one place, in one company, in one association. Wherever we may be in the location of the outer cases, but our object, aims and object is common, and that has drawn together from different parts of this existence, non existence. The common cause has drawn together Kṛṣṇa conscious, search for Kṛṣṇa. By mutual help we are to go on to search for Kṛṣṇa. Unending attempt, search for Kṛṣṇa. The search is its own reward. We are to think like that. Our reward, the virtue is its own reward; there is a saying, virtue is its own reward. What more reward you doing a virtuous work? It is being purified attempt. So the search is its own reward that you are not in any mal, false, you are not wasting your energy to work in a false way, wild-goose-chasing. You are in the path, you are progressing. Whatever little you make progress, that is in the real path of your journey, your goal. So as much as you will advance so much you will feel the peaceful atmosphere around you. Be pure, you will imbibe the pure air. You will feel that I am breathing in a purer air, purer atmosphere. Search, progress, progress means that.

*bhaktiḥ pareśānubhavo viraktir, anyatra caiṣa trika eka-kālah
[prapadyamānasya yathāśnataḥ syus, tuṣṭiḥ puṣṭiḥ kṣudapāyo 'nughāsam]*

["As with every mouthful an eater feels the threefold effects of his satisfaction, his stomach being filled, and his hunger being dispelled, in the same way when a surrendered soul serves the Lord he realises devotion of three natures simultaneously: devotion in love, the personal appearance of the Lord who is the abode of love, and detachment from all other things."] [*Śrīmad-Bhāgavatam*, 11.2.42]

These three things simultaneously will come to help your experience of progress, *bhaktiḥ, pareśānubhavo, anyatra, viraktir*. By these three criterion you can measure your progress. The search, the advance in the way of search, that is your own reward. Purer, purer, purer, that will be

guarantee for your future object of attention. Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari. And there will be so many encouraging pillars on our way. As we go so many *sādhus*, we will meet so many saints, so many devotees of different types on the way.

Sanātana Goswāmī in *Bṛhat-Bhāgavatāmṛta* has given a picture how one gradually goes to the goal. Meets different planes, crosses different planes and different company, and goes on until comes to Kṛṣṇa consciousness, Kṛṣṇa's service, engagement in Kṛṣṇa's service of any type. What is day to us, that will be night. And what is night to us at present, that will become day.

The guiding book and that scripture, the Nāma, the Name Divine all through that will accompany and encourage us, help, make progress in the world proper. Where is the source of the sound I am chanting, so far away from? The source, nearer the source, nearer the source of the sound, *Nāma, rūpa, guṇa*, etc, nearer and nearer, more and more intense, we shall feel all these things. Sweetness in the ear, then gradually that sweet sight in the eye, of the new opened soul's eye. *Nāma, rūpa, guṇa*, so many qualities divine, *līlā* and the pastimes that will call forth, "Come, come to us. We are here."

Nitāi Gaura Hari bol. We will stop here today.

...

Śrīla Śrīdhara Mahārāja: ...Aghāsura, Bakāsura, so many different types of opposition came to Bala Kṛṣṇa. Kṛṣṇa going and different types of opposition, dangers coming to Him, it is natural. Anything in its younger age, it is easy to check it. So generally the opposition comes in that way, when young, too much opposition. The trees also, and only crops, so many the possibility of dangers _____ [?] But when grown up, less possibility of being attacked. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayananda Mahārāja: We'll take your leave Mahārāja. Jaya Om Viṣṇu-Pāda Paramahaṁsa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Hari bol. Nitāi Gaura Hari bol. _____ [?] Śrīmad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

Devotees: Jaya!

...

Śrīla Śrīdhara Mahārāja: ...Raghunātha Bhaṭṭa, he was the son of Tapana Mīśra.

Mahāprabhu, before His *sannyāsa*, He was a renowned professor, keeping His own school, and He became very famous as a teacher. And He was invited by the energetic eastern section of the *paṇḍitas* from _____ [?] and visited that place.

There one *brāhmaṇa* named Tapana Mīśra came with a surprise visit to Him.

"What do you want from Me?"

He was a boy and he is aged *brāhmaṇa, paṇḍita*.

"I got a dream last night that You are not human being but You are God Himself, Kṛṣṇa Yourself. And I have come to You for some solution. From long time I'm going through the scriptures, but I can't settle what would be the best duty of the *brāhmaṇas* of Kali. I could not find it from the different advices of the *śāstras*. I'm rather bewildered. So I meditated and after, in the sleep, I found "Oh paṇḍita, go to Nimāi Paṇḍita. He will solve your problem. And don't take Him an ordinary

person. He has come here to establish *yuga dharma nāma saṅkīrtana*. Go to Him. And I have come to You.”

Mahāprabhu told, “The real purpose, there are so many antagonistic advices but deduce them together you will find that in Kali, *Nāma-saṅkīrtana* is *yuga-dharma*. So go on *Nāma-saṅkīrtana*. Hare Kṛṣṇa, Hare Kṛṣṇa, all this. _____ [?] *Nāma* of Kali-yuga. That is the special duty of a religious person to perform. And the second part, don’t divulge it to anyone. It is said in the *śāstra* that naturally He may come out, but if anyone tries to make it, to give publicity before the proper time then he will be damaged. So don’t disclose this thing.”

“You please order me. I shall remain along with You.”

“No! You go to Benares, there you live, and in proper time I shall meet you.”

With this advice to Tapana Miśra He came away.

And Tapana Miśra went and settled up in Benares from Bengal.

Then when Mahāprabhu, after *sannyāsa*, He was going to Vṛndāvana, first in this way to Rūpa, Sanātana, taking them back, going to Purī, then again by the way of Jhārikhaṇḍa, the jungle forest path through Benares He’s going to Vṛndāvana, Mahāprabhu was...

Tapana Miśra came to take bath in the Ganges and there found that Mahāprabhu crossed the Ganges there in that _____ [?] *ghāṭa*, bathing place. And Tapana Miśra was very much surprised and came and took him, adoring Him, that *sannyāsī*, in his house. At that time, not for long time, for few days Mahāprabhu stayed with him and then went to Vṛndāvana.

Then when coming back from Vṛndāvana He met Rūpa Goswāmī in Alahabad, Prayāga, and some fifteen days or so remained there and taught Rūpa Goswāmī about the *rāga-bhakti-mārga* and inspired him.

And then He came to Benares and put up with Tapana Miśra. He was living in Tapana Miśra’s house. No. There was another, Candraśekhara. He was by caste *vaidya*. Perhaps there was good, comfortable accommodation in his house. Mahāprabhu used to stay there and He used to take *prasādam*, a *brāhmaṇa* Candraśekhara, Tapana Miśra’s house.

And Sanātana Goswāmī met Him there. After leaving this capital, the late Prime Minister, retired Prime Minister, fled away and met Caitanyadeva in Benares. Nice meeting. Sanātana Goswāmī, a bearded, long-haired gentleman, there, comes from this Maharastra stock the previous house of their forefathers was Karnatak, some such place. And they came for their differences amongst the relatives, *brāhmaṇa* king, they were small king, came to Purī leaving the disturbed area of the relatives. Then from Purī to nearby Ganges side here Naiapi [?], and from there to Jessore [?] and from there they moved to Gaura Malda [?], Sasinsa [?]

_____ [?] They brought them, the family, finding that very, very intelligent and efficient for this political transaction. So Sanātana was appointed Prime Minister and Rūpa Goswāmī he was his personal assistant. And the family also lived there.

Rūpa Goswāmī, after meeting Mahāprabhu he left his service and gone home. Sanātana Prime Minister was there. Nawab did not care. Sanātana wanted to resign but he did not accept.

“That I do not know anything. The whole kingdom is under your administration. If you go, then the whole thing, the whole structure will fall. I can’t take the responsibility.”

But some emergent situation came when perhaps _____ [?] attack from this southern side.

Nawab asked him to go. “You know I’m not in a mood to do any material work, political work. Please forgive me.”

What to do? Urgent work the Nawab, the King had to go to the battlefield and ordered, “Put Sanātana Goswāmī,” that Sākara Mallika at that time, “in a concentration camp. I shall come back,

and then I shall have a final understanding with him. For the time being keep him in concentration camp."

Rūpa Goswāmī sent some money and Sanātana Goswāmī managed anyhow, giving some bribe to the jailer to fly away from the concentration camp.

And anyhow he reached Benares and met Śrī Caitanyadeva there. Caitanyadeva at that time in the house, on the varanda of Tapanā Mīśra. Sanātana Goswāmī he found out that Caitanyadeva is here and He's in the house of Tapanā Mīśra, his guest. He passed by the front of the house.

Mahāprabhu had a peep and He could recognise, "This Sanātana in a poor dress."

Sanātana Goswāmī could not venture to enter into the house. He came to see Him but he was so humble that can't enter the room direct on the face of Mahāprabhu. He passing the gate on the other side, sitting.

But Mahāprabhu had a lightening inspection, He sent, "You see some *daraveśa*, bearded, so some Mohammedan fakir is perhaps," Mahāprabhu told, "Some *sādhu*, some saint is on the side of the door. Please call him."

The man went and looked out, here, there, came back. "No *sādhu* I find there, no saint."

"Do you find anyone?"

"Yes one fakir is there."

"Call him here."

Then he went.

'prabhu tomāya bolāya, āisa, daraveśa!' / śuni' ānande sanātana karilā praveśa

["O Muslim mendicant, please come in. The Lord is calling you." Sanātana Goswāmī was very pleased to hear this order, and he entered Candrasekhara's house."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.50*]

"Oh, you fakir, our Prabhu, He wants you, come in."

Sanātana came. Then Sanātana fell flat on the compound. Mahāprabhu came down and went to embrace him and he's flying away.

"No, no. I am untouchable. I am very low, mean people, I'm untouchable. Don't touch me, my Lord."

prabhu kahe, — "tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, "I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

This answer came from the lips of Mahāprabhu. "Sanātana, you want to hide yourself from Me. You can purify the whole solar system, the whole *brahmāṇḍa*. I'm going to touch you to purify Me. What do you say? You have got such devotion within you. The purifying generator you have got in your heart. I want to purify Me by your touch."

In this way Mahāprabhu forcibly embraced him, at the first meeting they had. And for that to teach Sanātana, Mahāprabhu had to stay there in Benares two months clear time.

At that time the son of Tapanā Mīśra, Raghunātha, he used to do some private service, this massage, and other cloth arrangement, all these things, purification of the place, in this way rendered much service, the boy Raghunātha.

And Mahāprabhu told him that, "Serve your parents, they are Vaiṣṇava. And don't enter into matrimonial relation when your parents will disappear, you should go to Vṛndāvana."

This sort of advice He gave to that Raghunātha Bhaṭṭa. Tapana Miśra Bhaṭṭa, Bhaṭṭācārya. Bhaṭṭa means who, generally as was the fashion previously, they kept some students and fed them from their family and educated them, they are told Bhaṭṭa. Bhaṭṭa means *varan katta* [?] who feeds others, but generally students. And Ācārya means who is a tutor, both feeder and tutor, he's Bhaṭṭācārya. And Tapana Miśra came from such a family, Raghunātha also that. So that was the first meeting of Raghunātha with Mahāprabhu there in Benares. And he was allowed some private service, personal service of Mahāprabhu.

Then Mahāprabhu came to Purī. Tapana, his parents left the world. Raghunātha is mature and he came to see once more Purī, to see Mahāprabhu at Purī, and lived for some time there.

And when he's passing away, going away to Benares, Mahāprabhu told, "Don't marry. You may go to Vṛndāvana. There remain with Rūpa, Sanātana and go on with your *bhajana*." And Mahāprabhu gave a big *tulasī-mālā* to him. "Take the Name and go and stay with... And read also *Bhāgavatam* from a genuine Vaiṣṇava, not from ordinary teacher."

He did so and went to Vṛndāvana and lived with Rūpa Goswāmī in his old temple at that time. There his duty was to explain *Bhāgavatam* in a regular class which took place in that temple, *nat mandir*. Regularly he took the class of *Bhāgavata*, and he had some proficiency in the art of singing. He could read the *śloka* in different, _____ [?] three, four ways of sweet pronunciation he showed when reading the *Bhāgavatam*, the *śloka*. And _____ [?] his voice was very sweet, very sweet tone. And in that way he sing the *śloka* of *Bhāgavatam* and he used to give explanation.

Naturally he created a good position there, so much, as we are told, that Mansing, the King of Jaipur, the main General of Agbar, he took initiation from Bhaṭṭa Raghunātha, the hint is given in *Caitanya-caritāmṛta*.

nija śiṣye kahi' govindera mandira karāilā [varṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings."]

[*Caitanya-caritāmṛta, Antya-līlā, 13.131*]

That big broken temple, on the top, have you seen, the old temple of Govindaji?

Akṣayānanda Mahārāja: Yes, we've seen.

Śrīla Śrīdhara Mahārāja: That *nija śiṣye kahi' govindera mandira karāilā*, that was built by Raghunātha Bhaṭṭa by his own disciple. And it is written there that Mansing constructed this temple. So we can understand that Mansing took initiation from this Bhaṭṭa Raghunātha, good influence.

Another thing we see, that some suggestion came to Dāsa Raghunātha to have his name at Rasa Mañjarī.

"No, no, *namo 'stu namo 'stu [Vilāpa-kusamāñjali, 16]* I am not reached so high as to take the name of Rasa Mañjarī."

Rasa Mañjarī was the name of that Bhaṭṭa Raghunātha. And Dāsa Raghunātha, he took the name of Rati Mañjarī, Rati the unit, Rasa the combination of many particles of *ratī*. *Rasa* is more extensive, and *ratī* is _____ [?] Rati Mañjarī. And Rasa Mañjarī was *his* name, Bhaṭṭa Raghunātha. In this way

he passed his time in the assembly of Rūpa Goswami. That much we can know about Bhaṭṭa Raghunātha.

Then Dāsa Raghunātha. Dāsa Raghunātha was the only son in a very rich family of Bengal near Saptagram in the district of Hougli. Hiranya and Govardhana, two brothers, his father and elder brother of his father, and at that time they had income of twenty *lākhs* of rupees. In that age twenty *lākhs*, twelve *lākhs* they are to pay to the Nawab, and eight *lākhs*, gross income and net income, eight *lākhs*. And they used to help many *paṇḍitas* and many poor men, at that time. And the only son in the family, the two brothers had Raghunātha. He was married but he did not find any pleasure there, not happy.

When Mahāprabhu, after *sannyāsa*, went to Vṛndāvana and came back after five years, then again went to Purī, and after a tour in South India, he came back for two, three years was in Purī. And then came here after five years and went to Vṛndāvana by the side of the Ganges, met Rūpa, Sanātana, and by the remark of Sanātana came back, not going to Vṛndāvana. Then back to Śāntipura, and from there to Purī, and then from Purī straight to Vṛndāvana.

When that time He came to Śāntipura, in Advaita bhavan, Raghunātha came to see Him. He told his father, he heard about Mahāprabhu and His *kīrtana*. His heart was very much eager to meet Śrī Caitanyadeva. He appealed to his guardians, "Please allow me to have a *darśana* of Sri Caitanyadeva. He's now in Śāntipura in the house of Advaita Ācārya."

Advaita Ācārya was a senior *Paṇḍita*, toll-keeper, respectable man in the society, and this Hiranya Govardhana used to help him regular by money. And he was well connected with the family. So they gave a letter and sent some money, sent Raghunātha, "Go and see Caitanyadeva there."

Raghunātha came and paid the money to the Ācārya. Because Caitanyadeva there are many people coming, going, so arrangement for their food, lodging, much expense. So some money and letter he came. And Advaita Ācārya adored him and made arrangement for his stay there. But Raghunātha was not happy from within, always morose, serious, the young boy about twenty or so. Not cheerful but always serious mood and mourning attitude. And anyhow he was introduced to Mahāprabhu.

And Mahāprabhu understood his spirit and asked him, "Go home. Don't worry, when time will come, Kṛṣṇa will give you the chance of going out of the entanglement. Don't give attention much for the external abnegation. But rather accept the advice of *Gītā, yukta vairāgya. Markaṭa vairāgya* _____ [?] Don't take to this monkey indifference. Externally they have got nothing, no property, no dress, but their heart is full of enjoying tendency. Don't imitate the monkey, but accept the advice in *Bhagavad-gītā, yukta-vairāgya*. What is necessary at your position, accept that, and internally pray to the Lord to help you."

That advice was given in Śāntipura by Mahāprabhu to Raghunātha. And he went back home, and wanted to obey what Mahāprabhu asked him to do, ordered. The parents, the family was satisfied by his conduct at that time.

"That now my son is not very eager or very abnegating spirit. But like ordinary person moving and living and eating, sleeping, all these, in general way."

Then the guardians kept a very strong eye over him, vigilant eye, that he may fly away from the family, unknowingly. But when they found that he's little sober in his behaviour, they slackened their strict vigilance.

And Raghunātha internally always thinking how Śrī Caitanyadeva managed for me to get out of this prison house, married wife, and opulence, but he does not feel any, can't relish all these things, by nature.

Then one day, still ten percent engaged only to watch him day and night. But one day in the early morning the family Guru of them had come and asked Raghunātha that, "One *brāhmaṇa* who used to worship my Deities regularly, he's absent. And I have got some urgent business to go somewhere else. Please go and request him to come and worship my family Deities during my absence."

Then Raghunātha, "Yes, as you order."

He came out of the house, early morning, following the family Guru. And the watchmen they found that he's following the family Guru so they did not give any opposition to Raghunātha.

Then on the way he told the Guru, "You may go to your house, I shall go to the man, approach the man and request him, press him to..."

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